

THE BAPTIST.

2.00 IN ADVANCE.

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Occurrence and Comment.

The N. C. Legislature in the interest of the family has swept from the statute-books all special divorce enactments and returned to the code of 1883 which allows absolute divorce ("a vinculo matrimonii") only for adultery, the one Scriptural cause which allows divorce and remarriage.

We have heard of the small attendance of the German students at the lectures of the unsound men, even of those whose reputation as "great scholars" is widely advertised. A correspondent writes to the London Baptist that while at Oxford he strayed by mistake into the lecture room of Dr. Driver, the higher critic, and found that he made the fourth listener.—Western Recorder.

It is said that nearly one half the soldiers in the Russian army are unable to read and write, and that the Japanese soldiers in Russian prisons, not content with their own tongue, are studying the Russian language. It may be that this difference in alertness, inquiry, determination and persistence, as well as their intense patriotism, has had much to do with the Jap's marvelous achievements on the field of conflict.

"The Harpers report that now, over twenty years after publication, the demand for Ben Hur is as great as ever, and that there is no sign of diminution in the popularity of this favorite classic." But why should it be regarded as a strange thing? Jesus who said, "I am the life," and imparted that life unto General Lew Wallace, its distinguished author, through its preparation, gives life to the book. Take Jesus out of it and "Ben Hur" would die."

If it be a fact that "righteousness exalteth a nation, but sin is a reproach to any people," what is to be thought of the State or nation that has gone the whole round of immortalizing such a person as J. J. Ingalls of Kansas by placing his statue in the National Hall of Fame as one of the Nations most renowned patriots and statesmen? Was it not he who uttered that libel on humanity and true religion that "the golden rule and the ten commandments have no place in political ethics," and governed his life accordingly?

The following Southern Baptist Preachers are announced to speak at the Baptist World Congress in London on the subjects

following their names: Response to address of welcome, C. L. Laws; Trend of Theological Thought, E. Y. Mullins; National Primary Education, W. E. Hatcher; American Missionary Methods, W. O. Carver; Awakening of Japan and Duty of Home church, R. J. Willingham; Social Questions, W. L. Poteat; Higher Education in Missionary Schools and Colleges, B. D. Gray; Denominational Literature, J. L. White; Sunday School Work, B. F. Riley; Address in Albert Hall, B. H. Dement; American vice-president and chairman of Friday evening, J. N. Prestridge; address at mass meetings on evening previous to meeting of congress, R. H. Pitt, W. W. Landrum, C. C. Brown.

What do preachers mean by "The Surrendered Life" which they urge upon their hearers? Not complete moral perfection, not perfect love, not instantaneous holiness, or the second blessing which comes through a third birth; but the willingness to do God's will as it is made known, and may be revealed, in every place, at all times, and at any cost of self-denial or self-sacrifice. But do not all Christians have an obedient spirit? Some who claim it show they are wanting under severe test. If in prayer for divine guidance we can not say in deep sincerity: "Lord, lead me, I surrender myself to Thee;" we should pray: "Lord, I am willing that thou shouldst make me willing to do thy will." Beloved, there is something higher and better for us, real and attainable. Let us lay hold upon this blessedness and power of the eternal life given us in Christ Jesus.

He had a splendid voice. There was charm and power in his singing. All the churches in his town sought his service. But he was immoral, under the demon of drink. The leaders kept him away from liquor that he might sing in the churches on special occasions. Sometimes he would support himself by the railing of the choir loft, and under the spirit of corn pour forth enchanting strains, and under the same stimulation jabber during every other part of the worship. It was pitiable and pathetic. The people loved him and prayed for him. But it was misleading and unkind to him and a hindrance to spiritual worship to have him lead in the worship of song. Singing is a part of worship in the Sanctuary, as much so as prayer and preaching, and a leader is as fit morally for one place as another. The performance emphasized the difference between the music of worship and the worship of music. That distinction may furnish thought for a future paragraph.

President Roosevelt at Louisville, Ky.—"I feel particularly gratified at seeing here to day joined in this procession the men who wore the blue and the men who wore gray. In the dark days each of you fought for the right as it was given him to see the right. And each of you has left us the right to feel pride, not only in your valor, but in your devotion to what you conscientiously believed your duty. And now we are all one, and as a re-united people we have the right to feel the same pride in the valor of the man who conscientiously risked his life in the Confederate uniform that we have in the man who fought in the blue. And as I passed by your ranks oh, my friends of the gray, to day, and saluted the flag of our common country, held up by a man in the gray uniform. I felt that indeed we are one, and that we have been able to show mankind that the greatest war of the century can be followed by the most perfect union that any nation now knows."

Mr. H. R. LaRue of New York had this interesting and thought-provoking conversation with a Pullman Porter of marked culture and courtesy—"Where were you educated?" He replied: "The — College," naming a very prominent one in the South. "Is this the best you can do?" "It is the best there is for me. I could run a barber shop or wait on table, but I prefer this. I think the greatest crime that was ever committed against any people has been committed by the white people against mine in educating us and encouraging our hope and ambitions to fill the higher positions in life and then denying us all opportunity. President Roosevelt sees it and does what he can, but it is hopeless. When I consider all the self-denials, labors, time, and money spent to educate me that was badly needed by my family it breaks my heart. I have nothing in the future but what you see or something similar. I have four boys that will not follow my footsteps. No, sir! They have been through the manual training schools, and two are going to agricultural colleges, and I hope to buy a piece of land somewhere so as to let them develop in the only field the white man will permit. I don't care to vote, for I do not care to fight my white neighbors. If they will convert all the negro high schools and colleges down South into manual training and agricultural schools and let us get hold of some good land, we can develop our race, for we would not be in competition with the white man."

If you have the sympathy and imagination to put yourself in the place of an educated Southern Negro, and feel with him, would you not come to this conclusion? It is a significant fact that 77 per cent of the 9,204,000 negroes in the United States work on the farm.

That "Open Letter."

Dear Bro. Jacob Franklin Tull:—I was truly glad to hear from you in THE BAPTIST of 31 inst Your long delay caused me to fear lest something had become of you. My apprehensions were that the big gun with which you were "shelling the woods" so freely had exploded wth serious results. I rejoice to know that Simon Cleanliness, alias "Jacob Franklin Tull of Gallman, Copiah Co., Miss., U.S.A. still lives. "By the way, the United States of America is a fine neighborhood in which to live any way, and I am more than pleased to note that you are so happily situated and can say so many good things relative to yourself, to wit: that you kick the bean at "one hundred and seventy pounds," that you are a son of the bravest Confederate veteran that ever wore the gray; that you have "two children" and only "one wife" that you are proud of your "name and ministerial record," that you "have never tried to do anything but preach;" that is to say you "have never run for office nor practice(d) medicine." As far as being proud of your name is concerned, I can say the same here, "Bro. so much so that I never write anything for publication and think it complete until I have affixed my name thereto. As far as your having never run for office or practiced medicine is concerned, I have never heard of your being accused of either while there is nothing criminal in doing so if you had been so disposed. Some of the best men that I have ever known were practising physicians, and my family physician is next in confidence to my pastor, and I feel that I and several members of my family owe their lives to his skill. Perhaps you have rubbed up against Weltmorism or Christian Science, Bro. Tull. What's the matter with you anyhow? But without jesting, Bro. Tull, I believe all the good things you say of your self are true and perhaps "the half has never been told." Seriously, I must confess that I am at a loss to know just what you mean when you say that, "I am willing to have the matter out now in any way that suits you." Just what "matter" you refer to is what puzzles me. So far I have failed to see a single point on which we are disagreed. You say the tobacco habit is filthy and that men ought to quit it. Surely we are agreed on all this, and I have quit it several times in my life. I use tobacco only in one form and that is chewing. Well a hog won't chew tobacco, and there is that difference between the hog and myself. As far as smoking those questions in my pipe is concerned, I must decline with thanks, for goodness knows chewing is bad enough, and as long as I try to avoid a filthy habit don't push it on me please. Just a little also you "thanked God that you had no war record." The very sight of a common presupposes war, are when the cannon begins to "shell the woods," that means war itself, and if you continue "shelling the woods" Bro. Tull, you will make some kind of a war

record whether you are pleased with it or not. As to those questions, I prefer to lie down rather than make too many promises at the muzzle of a cannon. But will say however, that just how far a moderate use of the weed in the form of chewing has impaired my safty and usefulness as a temporaone worker and preacher, I am unable to say. It is a bit like the certificate that an Irishman gave to the man who sold him a bottle of medicane and wanted a testimonial relative to its healing qualities. It was written as follows: "This is to certify that I took Mr. so and so's medicine and cannot tell how much worse off I'd a bin if I hadn't taken it." God bless you Bro. Tull, Let me hear from you often.

Yours fraternally
J. A. SCARBOROUGH

Boguechitto, Miss.

The differences of the North and South in regard to religious matters.

I am an Iowan by birth, a Kentuckian by education, and a Mississippian by adoption. I have had several years of experience in the pastorate; a part of this time having been spent in South Dakota, a part in Iowa, and a part in Kentucky. This has given me opportunity to observe people in many directions. I was especially interested in the religious side of the people whom it was my lot to be cast with.

We find in the Northern States little or no denominational controversy. While the Northern people are firm in their religious and denominational convictions, they very seldom have any denominational controversies. We hardly ever hear of a debate between ministers of different churches. What a contrast this is to Kentucky with its many religious debates, and its denominational bickerings. Firmness in the belief of the doctrines of our church is excellent, but religious bitterness and intolerance becomes productive of much evil. The writer has never heard of one soul being saved by religious debates or controversies. On the other hand he has heard and known of many who have become discouraged and disheartened by such, and many have been deterred from becoming Christians by it.

God seldom has used narrow-minded men as leaders in the great religious movements of the ages. The great movements under the Wesleys, Whitefield, Jonathan Edwards, Finney, Moody, Sam Jones and others, were not for controversy, but for the salvation of souls and the building up of the kingdom.

One town, Smithland, Ky., where the writer was pastor, religious intolerance had become so prominent that it crushed the spiritual life out of the churches. The two pastors of that town were compelled by force of circumstances to combat that sort of thing, and in less than a year's time much of that influence had been overcome. But much of this controversy will only be eradicated by the lapse of years

April 13,

I am glad to note however that I have not seen this controversy to much extent in Mississippi.

Yours fraternally,
E. C. NEWBURN.

One Saved Without a Savior.

Some one may ask if it is possible for one to be saved without a Savior?

We say with all the emphasis possible it is not; yet we read in recent times of the conversion of people and no mention is made of Christ the Savior of sinners. We refer especially to the account of the conversion of Ed. Gammons as given by Bro. Roberts. More than two columns of the Baptist is given to the "statement" of his conversion and baptism and not one word said about the man having believed in and trusted Christ to the saving of his soul. The only evidence given is that the man prayed. This would lead one to believe that the man was saved as a result of his prayers to God. No one who knows the way of salvation will for a moment admit that such a thing is true, for there is no merit whatever in prayer, so far as bringing salvation is concerned. If there is merit in anything that man does to procure salvation, then verily salvation is by works of the law.

Salvation is alone by grace through faith in Christ Jesus and we can only baptize upon a profession of faith in Him and not upon a relieved state of mind that came as a result of one having prayed. I can readily see how such a state of mind could come in Gammon's case for he had been under the tutorage of those who believe that salvation is of works. We had an identical case on one occasion in the person of a young lady and we simply refused to baptize her until we had taught her the way of life as it is in Christ Jesus. Let it not be understood that we mean to say that Mr. Gammons was not converted for he may have been yet if the statement given by Bro. R., is all the evidence he gave we must say we doubt his case most seriously. Since there was no profession of faith in Christ, to say the least he was not a fit subject for baptism.

X.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

1905.

THE BAPTIST.

Church Sunday-school.

I object to the phrase, "Baptist Church and Sunday school;" for the Sunday-school is a part of the church—a department of the church work. We should leave out the "and;" for it is not a separate institution, nor "the church at work," unless the members of the church take part therein.

This is correct. For the Greek word "EN" means in, not with. Thus we read "In those days came John the Baptist", not "with those days." So "preaching in the wilderness". The word "EN" means in, everywhere, not with.

Another instance is the use of the expression Holy Spirit, instead of Holy Ghost, as used in the common version. That Holy Spirit is the proper translation is shown by the use of the word Spirit in a great number of other instances; thus "Led by the Spirit," "The Spirit descending" etc.

A third example is the use of the word into instead of in, in the commission: "Baptizing them into the name of the Father, Son and Holy Spirit."

The Greek word is 'EIS' and means into not in.

Baptizing in the name, means by the authority: but baptizing into the name, means into the possession, and ownership of the Father Son and Holy Spirit.

Again, we too often fail to invoke the guidance of the Holy Spirit and do not recognize His presence. Hence we neglect true prayer and depend upon scholars and the powers of men. Then on those who are "teaching for doctrines the commandments of men."

In this day and generation, pastors draw most of their congregations from Sunday-school students, particularly in large towns and cities. Those who accept this fact seize the opportunity of instructing in righteousness at the earliest possible moment.

A church that has no Sunday-school, evidently has a majority of "Missionary Baptists" in its membership. These fail to comprehend their obligation for service. Jesus says, "Ye are My friends, if ye do My commandments." "Be ye doers of the Word," says James.

We do not say "The Church and the prayer-meeting," nor "the church and the Missionary Society"—these are of the church, and not the Sunday-school. The church without one, is not only recreant to its duty, but it fails to develop its members. Hence many are led away from the truth.

As a church Sunday-school it should teach its doctrines and illustrate them by example and through influence. Hence so-called "unsectarian literature," be it ever so cheap, is not the right thing. Harshness should be avoided; teach "the truth in love."

L. A. DUNCAN.

The American Revised Bible.

BY GEO. WHITEFIELD.

I wish to recommend the American Revision of the Bible, as much the best edition of the Bible now published, far better than the English edition, the one made by

the English committee. The American edition is much clearer in its translations much more forcible and easier understood.

Here are a few examples: First, the word 'EN' in connection with baptism. The English version reads "with water", while the American version translates it "in water".

This is correct. For the Greek word "EN" means in, not with. Thus we read "In those days came John the Baptist", not "with those days." So "preaching in the wilderness". The word "EN" means in, everywhere, not with.

This of the abundance of their joy and their deep poverty abounded unto the riches of their liberality for to their power I bear them record yea and beyond their power they were willing of themselves 2 Cor. 8. 2. 3. Healthy children will grow, its light is piercing the darkness of some precent, and good things have been reported of those who perhaps never dreamed of gloryfying God in any other way than in their rest and slumber beneath the fog and along with several other churches of The Pearl River Association. Oloh expresed her love and sympathy for Yazoo city church by placing \$5.00 in Bro. Hewit's hand for them.

We are proud to learn that Bro. Simmons has agreed to consider a call of Columbia church. I met Bro. Simmons at the Seminary; he is an earnest good man, and we believe he would do a great work here as a pastor of this noble church.

At a recent meeting of the Ladies Aid Society of Columbia it afforded Mrs. Justice the unusual pleasure of meeting with them. We have succeeded in organizing a W. M. U. in a large number of churches, they are doing a good work. The noble women of Columbia have just entered into this new work, but they are well reported. And next I go to meet with the dear saints at Enon. Give God the praise.

Fraternally,

J. J. JUSTICE.

An Open Letter to Pastor's and Churches.

DEAR BRETHREN:

It is just one month before the books of our Board must close for this Convention year. The reports coming in from the foreign fields are glorious, showing the Lord has greatly blessed our work. About fifty new missionaries have been sent out this Convention year. The work in other respects has been enlarged. I know that many calls upon our pastors and churches, but I ask that you prayerfully make your offerings to this noble cause committed to us by our Savior. A number of churches have greatly increased their gifts, but we will need large contributions in order to go up to the Convention with all accounts paid. Remember the story of how the politician succeeded by "each man working his block." Will you faithfully work yours? I ask for your prayers and hearty co-operation and liberal gifts this month, so that our Master's work may go forward.

Yours in His service,
R. J. WILLINGHAM, Cor. Sec.,
Richmond, Va., April 11, 1905.

Then and Now.

Fifty years ago the preachers were not so numerous as now, nor so well equipped. But they were pious, daily life and sound in the faith. They had but few books. These they read closely, studied the Bible diligently and were what was then called "good Scriptorians." They could repeat much of it from memory." Let Scripture interpret Scripture" was their idea, and none of the Seminaries have improved on this Analogy of faith. I knew few of them outside the Yazoo Association; but these were earnest, devout men of God who understood the place of salvation and preached a pure gospel of grace. Doctrine was much emphasized (4)—Sovereignty, Election, Foreknowledge, Predestination, Final Preservation of the saints, immersion as the act of baptism and a believer as the proper subject all come in for a full share of consideration. Their language was not always of pure English, but the "thus saith the Lord" was there, and then there was pure evangelism, appeals, earnest, strong and tender came oftentimes like hot thunderbolts, stirring the soul, alarming the conscience, until people cried out "what must we do" Hesitation in preaching was much in vogue, and eloquence was in the saddle in those days. We hear none such now. Rev. B. Nall was a master in oratory. Possessed of commanding appearance and a voice soft and full he could sway the people—wondrously. In later times I have heard Broadus, Graves, Hawthorn and many others, yet no man I ever heard had such a voice as he—it was a silver trumpet.

Ministerial education was not popular then (the current opinion was, if God called a man to preach He would qualify him) but gradually it grew in favor with the churches until it became popular and practical. As the people became more intelligent the more clearly did they see that "sanctified ignorance" was insufficient to meet the demands, and the churches began to aid young men in getting an education. This marked an era in our Denomination and proved to be one of our wisest and at this time one of our best investments. Mississippi College began to rise above the horizon and attract our young candidates for the ministry to her portals. Ministerial education and Mississippi College, under God, have given the Baptists of Mississippi the prestige they now enjoy.

Then little was said and less was done about missions. We had missionary sermons at our annual associational gatherings and some reports and speeches on this vital question and then all subscribed till the next year. Previous to 1858 it did not occur to us in our local churches to do anything, or that we were under obligation in this matter. I suppose our pastors were deficient in this line. There is some mitigation for this. Some years before there had been much agitation on the mission question and the divide between the brethren had come—a divide more on the theory than the practice, and our peo-

ple were a little sensitive in the pocket nerve, hence our preachers said but little, in fact nothing, about missions and the churches gave almost nothing. Good seed however was sown at our associations and began to bear some fruit, permeating the churches, enlarging the gifts, and bringing out more and yet more the Bible teaching on this momentous question. Much is being done now, though we fall far short of our obligations.

More anon,
ALEX A. LOMAX.

Signs of Promise.

Famous things are happening throughout our Mississippi Zion these bright spring days, and he who is not keeping step with the brethren and sisters as they look on the fields white unto harvest, will surely miss the fatness that comes with spiritual uplift. What save the grace of God in the soul, will prompt such stirring giving as that at Hattiesburg in both churches where the swarming has only resulted in more Baptists and more and larger giving in the case that Jesus loves and gave himself for. With the close of the first week in April the signs foretell a joyous response as being in store by the close of the month. The churches are planning great things, and are praying for them, and where these are in evidence our God will bring it to pass. Liberty in name and liberty loving in principle a country church way down in the piney woods sends greeting with \$28, 45 for Foreign Missions, and from the same country of singing pines is this letter with \$28.54 from Ebenezer while Concord expresses interest that calls for \$42.00. At Kosciusko the standard was raised pretty high last year, but this year pastor and people are cheered by still further advance. What with grappling in the building and paying for a mission far down on the point the church at Bolsox says it is not enough and so here is a check for \$41.00 H. M.

Summit is renewing her youth under the ministration of full time service with pastor paid in full to date for the preaching of the gospel to the people who sit in the region of the shadow of death. From grief-stricken Lexington where pastor has the deepest sympathies of a loving people in the shadow that has fallen on his home, they do not forget to send this check for \$110.75. May great grace be his and theirs. Ebenezer is historic ground, but year by year the old church shows her faith by her works, and this time it is \$25.00 for F. M. At Gallman are some of the Lord's own, and pastor Tull is happy in the love and esteem of his people, and they are happy in sending this check for \$49.10. Hebron is a country church of the Central Association, and the pastor is one of Mississippi College's bright young preachers, no greater joy for the future of our church is presented than that these young men love missions, and do what they can in its interests; and so this check for Foreign Missions is in evidence.

Senatobia well nigh doubles her interests in the same cause. Pastor Haman is regular in his work in behalf of missions, and from his churches come this quarter \$69.65 to the credit of missions, while Starkville adds \$125.90 as the result of the quarter's work.

The figures at this writing show close to \$10,000.00 for Foreign Missions, and not far away from \$5,000.00 for H. M. This, of course, does not include collections taken but not in my hands, of which I hear of several thousands.

Do with thy might what thy hands find to do.

A. V. ROWE.

From the Lower Pearl Mission.

I have thought for sometime that I would say something through THE BAPTIST concerning this mission field and my work. One's silence is often taken as an indication that "nothing is doing" in his corner, and sometimes it's true.

In order that small success on this field may be appreciated one must understand the difficulties under which the missionary labors. There are four little churches, two of which have no house of worship. About sixty constitute the entire membership of the four churches. The churches are poor in this world's goods and undeveloped in the graces of Christian activity. They are nearly all employees of well-to-do employers, who are Methodists, with their large and well equipped churches, Sunday schools, etc. The big mills at Pearlington closed down in November, leaving numbers without work; thus making the financial side against us. Then, too, we have been much hindered by unfavorable weather and high water—only two sunny Sabbaths since the dawn of 1905.

All this, and more, have made our people pessimistic; and your humble servant has been greatly handicapped. Having no conveyance I rolled up my trousers and "hit the grit"—visiting from house to house, talking and praying with the people—thus demonstrating the falsity of Dr. Osler's claims that a man is little worth after forty, and utterly useless after sixty.

Notwithstanding all these obstacles I have preached every Sunday this year except today—we are absolutely rained out. We received one for baptism last Sunday, and we would have had several accessions today if we could have met together.

Logtown is the strategic point on this field and here I live in my hired house. We must have a meeting house here, and I have a plan fully developed for a neat little house—with baptistery, two rooms, inclined floor, and tower entrance on corner—to cost between \$1,000 and \$1,200. I have built eleven church houses in Mississippi and Louisiana, ranging from \$700.00 to \$3,000. and have almost always raised the money on the field; but in this instance I shall have to have help beyond my immediate field. You will hear from me again before many moons. The Methodist people here are very kind and helpful to me, and I appreciate it beyond measure. The Baptists are waking up and I feel like singing: "The Morning Light Is Breaking." We shall make our contribution to State Missions in April. May God bless all enterprises launched for His glory, and all those that launch them.

T. D. BUSH, Missionary Pastor.
Logtown, Miss.

1905.

A Much Neglected Duty.

BY T. A. J. BEASLEY.

The duty to which we refer is that of dealing with disorderly church members. If we will recall the discussion of the subject in THE BAPTIST which occurred sometime ago, we will be very forcibly reminded that "withdrawing fellowship" from disorderly members is "unpopular," even with preachers. A young man said to the writer not long ago, "I never saw a member excluded from the church." Is it because we have grown to be more nearly perfect as churches? Let the thinking man open his eyes, take an inside look at church life, and then answer. The writer was called to the pastorate of a church last fall, and conditioned his acceptance on the church's dealing with a number of its disorderly members. As a result, four have been excluded, five have publicly acknowledged their sins, one being a deacon, and, as the brethren sometimes say when they want to make a big show of some meeting they have held, there are "more to follow." The old ship is moving better since she has moved some of the "clogs" from the wheels. Is this church an exception? Brother, examine your own church and see. In 2 Thes. 3:6, we have these words: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." According to this scripture, we have just as much authority to withdraw from disorderly members as we have to baptize believers, for both commands are from God. Why is it not done? Our forefathers looked on dealing with disorderly members as a part of our Lord's business and they attended to it too. Now, brother preacher, be honest. Are you not afraid, if you take a stand against that "cussing," adulterer, dram drinker, or gambler who gambles on cotton "craps," that you will lose a little "puff," financial support, and possibly will have to seek a new field? And you, brother layman, are afraid you will "hurt some body's feelings" if you repeat such scandalous conduct. Yes, and the Lord might have let the money changers alone in God's temple on the very same grounds. God pity the preacher or layman whose duty to God and his church does not lift him above and clear, out of sight of the highest pinnacle of self-interest. It is said that Christ pleased not himself, and he who would follow Christ must learn the same lesson. Withdraw from the disorderly and he will do one of three things. If he is a sheep he will bleat around the pen and come back, if he is a hog he will try to "root up" the pen, if he is a goat he will raise his tail and take to the woods. Every church should seek to act in a Christ-like spirit in dealing with members, and should treat them brotherly after they are "excluded." In 2 Thes 3:15, Paul says, "Count him not as an enemy, but admonish him as a brother." The Lord save our churches from the awful tendency to worldliness into which they are drifting.

Ecrus, Miss.

THE BAPTIST.

Southern Baptist Convention.

This body will meet in Kansas City on May 12th. The Woman's Missionary Union and the B. Y. P. U. Convention will be held on the 11th. We will go on the limited train (fast train) which passes Jackson at 2:30 p. m. Those who do not live at stations where this train stops will get on the local passenger train and go to the nearest place where the limited does stop and get on it. The round trip fare from Jackson is \$20.35. Going on the train named above, we make connection in Memphis with the Frisco and reach Kansas City Thursday morning at 9 o'clock. We will have a special through coach, making no change from where you board this train to Kansas City.

The special coach which we expect will be seated with reclining chairs, will be set out at Jackson for entrance by our people as they arrive.

Returning, we will have a stopover at St. Louis of a few days, to view the city and mingle with our northern brethren there attending their anniversaries. Let every one who expects to attend the Convention notify T. J. Bailey, Jackson, at once, stating whether you wish a sleeper from Memphis, which place we will leave about 9 p. m. Any person who desires any information whatever will be supplied if he will address above *enclosing stamp* for reply. Otherwise no letter will be answered. If you do not understand just how your ticket is to be addressed as above, with stamp.

On last Sunday Mt. Zion (one of Rev. J. P. Hemby's churches) laid down \$260.00 for missions. From \$20.00 to \$260.00 is quite a stride.

From Wiggins.

We have just recently closed one of the most successful meetings in the history of our church—Bro. Luther Holcomb did the preaching, which was of a high order, and of much benefit to the church. 22 members received, and entire church much revived and strengthened. The young brother will be kindly remembered by the entire church.

An Open Letter to Pastors and Laymen.

DEAR BRETHREN:

Our beloved State Secretary of Missions, Bro. A. V. Rowe has been invited to attend the Baptist World's Congress in London, at the expense of his friends. The matter has been laid before the Convention Board, and they not only have heartily consented to his going, but have urged him to do so.

Our Secretary is not only richly deserving of this trip for his wise and devoted service to our Baptist cause in Mississippi, but it will qualify him for a greater service in the future by bringing him into personal acquaintance with the world's greatest leaders in Baptist affairs. Learning of their work and methods will be an

inspiration to him; and will prove of priceless value to him in perfecting the organization of, and pushing forward our State work.

The expenses of Bro. Rowe's trip have been guaranteed by a few friends; but they want to extend the privilege to every pastor and layman in the State to have a personal share in this well-earned testimony of love and appreciation to our consecrated and indefatigable Secretary.

Send your contribution to the fund immediately by personal check to the undersigned. An auditing committee consisting of Brethren H. F. Sproles, T. J. Bailey, and Arthur Flake, will send you a receipt.

Fraternally,

WM. A. BORUM.

Greenville, Miss.

Ecrus.

Perhaps a word about the Lord's work here would not be amiss. Ecrus is one the M. J. & K. C. R. R., on the line of Pontotoc and Union Co's. It's a new town in a good section, and is growing rapidly. Ten months ago, when we came here there was no church, no Sunday school and no prayermeeting. The 5th Sunday in Oct. 1904, Brethren R. A. Cooper and R. W. Bryant assisted us in the organization of a church. We organized with 75 members, and that day received three for baptism. We now have 87 members. The S. S., under the leadership of Bro. V. B. Tucker has more than 100 enrolled. Last Wednesday night (March 22) we had 125 in prayermeeting, by actual count. Our late regular service (March 26) was a spiritual feast, two were received into the church, one by letter and one by experience.

The church has already contributed about \$55 to the Orphanage and Missions. Bro. R. A. Cooper who used to preach in the school house here planted the seed, others came along and watered the seed, and now our blessed Lord and Master is giving the increase. We are humbly trusting him to give us a great victory here.

Yours to serve.

T. A. J. BEASLEY.

Brooksville.

We are here domiciled in the Pastorum of the Brooksville Baptist Church. It is one of the nicest homes in the State—just what every church should have.

The church house, also, I find nice, comfortable and conveniently located. It speaks well for the church. But the church is the best of all. It is a noble band of saints, in love with the Lord and each other.

The incoming pastor was greeted with love and best wishes. No formal services were held. We just went to work after the old way. The preacher, the church sang, and we all worshiped together. It was good to be there.

As to temporal things, there is no need of special reference. The Brooksville Baptists know what to do, and they do it. May God bless them by making the pastor a blessing to them.

Fraternally,

S. W. SIBLEY,

THE BAPTIST.

Sunday School Lesson.

BY R. A. KIMBROUGH.

April 16, 1905.

John 12:1-11.

The Supper at Bethany.

Motto Text. "She hath done what she could." Mark 14:8.

Study the same as given in Matt 26:6-13. Mark 14:3-9. Nothing in John to prove that this supper was at the home of Lazarus, Martha, and Mary. Matthew and Mark show plainly that it was not at their home but at the home of Simon the leper.

After raising Lazarus from the dead Jesus was more severely plotted against by the Jewish leaders. So he left Jerusalem and went to Ephraim, a town supposed to be somewhere in northern part of Judea. The last lesson was about two months before the crucifixion. This lesson was during the last week before the death of Jesus. These two months were spent in Ephraim, Samaria, Galilee, and Judea, according to best harmony of the four writers of the gospels. Jesus went back to Jerusalem for the last pass over of his life. He went to Bethany six days before the passover.

John gives account of the Bethany supper immediately after stating the arrival of Jesus. From Matt. and Mark it occurred four days later, on Tuesday night, two days before the passover, and three days after the triumphal entry into Jerusalem. This is according to Dr. Broadus' harmony of the gospels.

THE LESSON STORY.

Jesus had come again to Bethany, a village about one and a half or two miles east of Jerusalem. Lazarus was still there whom he had raised to life again. Jesus was given a supper. This supper was the chief meal of the day. Martha helped wait on those present and Lazarus, her brother, was one of the guests of honor. Mary came in with an alabaster of precious ointment during the supper and broke the vessel and anointed Jesus with the costly ointment or perfume. She even anointed his feet and wiped them with her hair. Then Judas, the traitor, murmured at the waste of this act. The other disciples joined him in the complaints. But Judas had raised the question. Why was not this sold and given to the poor; it was worth three hundred pence (forty-five to fifty dollars)? But Jesus saw his motive. It was not a care for the poor with wicked Judas but that he might have had a chance to steal the money. He was a thief. He carried the money bag and took away what was put in it. Jesus had them let Mary alone and let her show her devotion to him. He commended her. He let this become a memorial to her through all time. He said this was for the anointing his body for burial. So Mary was highly

honored because of her devotion. The poor would be ever present, but he would not be. So this was her opportunity. She took advantage of it and acted. This spirit of Mary's is far more ready to help the poor than that of Judas. Many Jews came to Bethany at this time, hearing that Jesus was there. They came to see Lazarus too and were brought to faith in Jesus because of the wonderful miracle of resurrection. This angered the Jewish leaders still more and they plotted to kill Lazarus also.

IN THE CLASS.

1. The anointing (1-3). Connection between this and last lesson.

Time. Place. People mentioned. What was the Passover? Why did Jesus stop at Bethany? Had he been there before? Lazarus?—Why did they make a supper for Jesus? At whose home was this? What was a characteristic of Martha? What relation had Lazarus to this supper? What was Mary's part this time? How did she anoint Jesus? What further act of devotion? Was she ever at Jesus' feet before? About what price was the spikenard?

2. The complaint, (4-8). Who led in this complaint? Who joined him in it? (see Matt. and Mark). What would Judas soon do? What was the complaint here? Had Judas any concern for the poor? Do you suppose that other disciples were honest in joining him in this complaint? What was Judas' chief concern? How did Jesus answer the complaint? Why did he say Mary had done this? What eulogy did he give her? What is Mary's memorial? Did Jesus care for the poor? Is Mary's spirit to be depended on to help the poor? Is Judas?

3. Jesus and the people, (9-11). Had many learned of Jesus being at Bethany? What did they do?—All for Jesus' sake? Why did they desire to see Lazarus? What effect on them did seeing Lazarus have?—How did the chief priests like this? What was their plan with regard to Lazarus? Some were taking sides with Jesus and eternal life while some would not believe, so remained in the power of Satan and eternal death.—So it is today.

College Tidings.

Sunday, April 2, the Pres. had the privilege of a visit "way down in Smith Co. He was with the Good Water Church, 18 miles through the country from Forest. The occasion was the ordination into the ministry of Bro. E. J. Compere. Bro. Compere's better half was Miss Nettie Shepherd, Blue Mountain graduate, whose faithful work and excellent life as a student I shall always remember with pleasure. Bro. Jasper Miley is pastor of the church and he and I constituted the presbytery. We had an immense crowd of appreciative listeners. I enjoyed the night in the home of Bro. Compere and the day with the Good Water brethren very much indeed. We are expecting Bro. Compere to do a good work in the ministry. With a good mind, a fair education, an excellent

and consecrated heart, he ought surely to accomplish much.

I did not have time to stop in Forest either going or coming but the mention of Forest will always remind me of Col. Hi Eastland who has recently departed for "the city which hath foundations, whose maker and builder is God." For many years I have looked upon Col. Eastland as one of my warm intimate friends among the old men. He has been indeed a brother to me. His daughters were my students in my early manhood and his grandsons later. I have often been in his church and in his home. The value of such men can hardly be estimated. In all the years he stood by me in my work. Early in this session I had a cordial letter from him in which he inclosed a check for \$50.00 in structing me to use it for the advancement of my work in accordance with my own judgment. May the Lord multiply on the earth such specimens of manhood as our beloved parted brother, and may his children realize the priceless treasure that is theirs in being the descendants of the lovable, wise and useful man whom the world had come to know as Col. Hi Eastland, of Forest.

Sincerely,

W. T. LOWREY.

Hattiesburg.

Our recent meeting in the Columbia Street Baptist Church is one which means much for our church, the denomination in Hattiesburg, all over the State and the entire kingdom of our Redeemer. Our church received great strength and encouragement. There were 72 received up to the close Friday night and 10 others on Sunday following. We administered the ordinance of baptism Sunday night in our church. There were present at least 600 persons. The ushers told me there were at least that number turned away.

Bro. Price did us fine work for which we feel truly thankful. He says out remuneration was the largest he ever received. Last Wednesday night at our business meeting the church voted unanimously to relieve the State Board of all obligations from April 1st. They talk of increasing pastor's salary \$200.00. We want to begin our Foreign Mission collection 2nd Sunday in April. We hope to raise \$300 or \$400. One brother and his wife will give \$100. We are thinking already of remodelling our church house. Our quarters are too small, though it will seat nearly 400 easily.

The Lord bless the work all over the State.

M. J. DERRICK.

It is with deep sorrow that we announce the death of our esteemed sister the wife of Rev. C. T. Kincaid, of Lexington. She was ill only a few days, and died, as we are informed, of acute rheumatism. We express unfeigned sorrow for our dear brother.

April 13,

1905.

B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

STATE ORGANIZATION.

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Secretary—L. P. Leavell, Jackson.

Treasurer—W. M. Burr, Greenwood.

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Columbia; J. F. Tull, Gallman; E. F.

Lyon, Natchez; W. Ray Toombs, Green-

ville.

Don't become discouraged because the

attendance at your union is not large; your "object" is not to have great crowds, but equip young people for service. Just stop to think what it will mean if as many as six are faithful and become well trained! That many equipped and endued young Christian working together will give a new spirit to your church, and will make their power felt throughout your community and the State. Don't get discouraged!

—Texas Baptist Standard.

Biloxi.

Sunday was a busy day with us. Rev. Wm. Creel of our church, preached at 11 a. m., at Carson's School House across Rock Bay to a crowded congregation and at 4 p. m. at Point Cadet Mission.

I preached at 11 a. m. at the church and we partook of the Lord's Supper. At 4 p. m., I preached the funeral of Sister Vickers, near Beauvoir. At night we were favored with the presence of Rev. W. H. Geistweit, D. D. of Chicago, editor of Service. He is spending a few weeks here on his bridal tour. He preached to a large congregation on "John the Baptist the Model Christian." His points were, he was not a model externally. We do not live in "the wilderness." We do not have to feed on "locusts and wild honey," nor do we have to be clothed with Camel's hair." But he was a "man sent from God" and had a mission. Only God sent men and women can do his work. He was "filled with the Holy Ghost." And so must we be. He was "a burning and a shining light" so ought we to be. An iceberg shines beautifully in the sunlight but it is a poor thing for heat. So many want to shine that do not burn. Better burn than shine, but we may do both. At the close of the service I baptized a noble young lady.

J. B. SEARCY.

B. Y. P. U. Meeting, Kansas City, Missouri.

The annual meeting of the Baptist Young Peoples' Union Auxiliary to the Southern Baptist Convention will meet in

the Calvary Baptist church, Kansas City, Mo., at 10 a. m., Thursday May 11th.

All visitors will be invited to participate in the meeting, but only delegates can take part in the organization and business of the Union. It is hoped that this will be borne in mind by the people in time to have the delegates appointed by the churches and Unions.

L. O. DAWSON, Pres.

Ordination.

By the request of Brookhaven Baptist Church, R. H. Purser, J. P. Hemby, W. R. Holcomb, and R. J. Boone, composed the Presbytery for ordination of C. T. McKee, and H. R. Holcomb to the work of the ministry.

By motion R. H. Purser was made moderator and R. J. Boone Secretary. The examination on the evidences of a gracious state, their call to the ministry, on the articles of faith, and the objects fostered by our denomination was satisfactory. By motion Bros. C. T. McKee and H. R. Holcomb were recommended by the Presbytery to the church for ordination, and by motion the church requested the Presbytery to proceed with the ordination. J. P. Hemby preached the sermon, R. B. Boone offered the prayer, W. R. Holcomb presented the Bible—Bros. McKee and Holcomb are true, earnest, and useful men. I expect great results from their labors.

May Heaven's blessings rest upon them, R. J. BOONE, SECRETARY.

Four young Mississippians, E. P. Ford, John M. Furr, Albert M. Hopkins and Benjamin A. Tucker, all graduates of our University have honored that school and the whole State, in passing the recent examinations for the Cecil Rhodes scholarship in Oxford, England. Only one State was ahead of Mississippi in the number of passes. Dr. George R. Parkin, Secretary—manager of the Rhodes Trust in London, has sent his congratulations to Chancellor Fulton. One of these four young men will be selected as our State's representative and will get for four years \$1,500 per annum for expenses at Oxford, England. Hurrah for Mississippi and her great University.

After a great deal of bad weather in February and the first of March, Spring seems to have opened upon us in earnest. During these weeks of bad weather most of our churches did practically nothing—many of them did not even meet. But now the auspicious hour seems to have come. Let our pastors and churches realize that though the time is short, great things can be accomplished by a general steady effort all along the line. Thirty days! How short! And yet in this brief period thrones have been established, or subverted. United, and the victory will be ours.

Pastor Mahoney of Calvary Church Vicksburg will assist Pastor Roberts of First Church, Grenada, in a series of meetings beginning April 2.

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T. J. BAILEY, EDITOR AND MANAGER.
H. F. SPROLES, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Editorial

The Organ Of Knowledge.

One wishes to know how to free himself in his religious faith from his inherited conceptions of gospel truth. The influence of early instruction and training is so strong that it can, seldom be wholly overcome. There are, however, certain helps from mere tradition into faith. (1) In reading the Bible one should carefully study the historical situation and the context of the passage under consideration. Let him ask himself, "What did the writer intend that the people whom he addressed should understand him to mean?" No Scripture can be seen in its fulness detached from its connection and its historical relations.

(2) He should study with the sincere desire to know and the honest purpose to do God's will. An obedient spirit is the organ of the spiritual knowledge. Jesus promises certainty of assurance as to his divine mission to him who has such a spirit. He says, "If any man will"—wills, desires, is anxious and determined to—"do his (God's) will, he shall know of the doctrine whether it be of God"—and therefore authoritative and helpful—for whether I speak of myself—as a mere man, and without authority. Note well that the condition of assurance as to objective faith, a knowledge of gospel teaching, is not doing God's will, but yielding to it.

(3) If one's instruction and training be correct, he should not seek freedom from it, but liberty in it; he should verify it—do his (God's) will, he shall know of the doctrine whether it be of God"—and therefore authoritative and helpful—for whether I speak of myself—as a mere man, and without authority. Note well that the condition of assurance as to objective faith, a knowledge of gospel teaching, is not doing God's will, but yielding to it.

Rev. T. L. Holcomb has accepted the care of the Antioch church, near Vicksburg, for one-half time, until the Seminary opens.

Dr. I. J. Van Ness, Editorial Secretary of our Sunday school Board, will be one of the speakers at the next International Sunday School Convention.

Rev. J. W. Dickens, who has accepted the pastorate at Crystal Springs, will graduate from our Seminary in June with the degree of Th. B.

THE BAPTIST.

April 13,

is also taught in God's Holy Word. These reflections may help the inquirer into the liberty of the gospel.

Does baptism make one a Christian? Yes, verily. But how? Just as the oath of office taken at his inauguration on March 4 made Roosevelt president of the United States. He was made president in fact by the election of the people; he was declared to be president by the administration of the solemn oath of office, and was accepted as such by the people. Men are made Christians by the electing grace of God and enter into that blessed estate and life through faith in Jesus Christ; they are declared to be Christians by the solemn oath of allegiance taken in their baptism.

R. L. Sproles of this state has accepted the call of Venron church Ind., to its pulpit, and will preach for the congregation during his last session in the Seminary.

The Argus says, Dr. E. C. Dorgan of our Seminary will deliver the commencement address for Hollins Institute, and also preach the Semi-Centennial sermon, for the church that place.

It is said that "in Japan last year, in addition to the 233,000 copies of the Scriptures given to the troops, the actual sales amounted to 102,896 copies.

In the recent meeting in First Baptist church Nashville, in which pastor Burrows had the assistance of Geo. W. Truett of Dallas, there were about 100 professions of faith in Christ.

Rev. A. J. Harris of San Antonio, with a gospel singer, will assist pastor R. W. Merrill of Valence Street church, New Orleans, in a series of meetings to begin April 16.

The Baptist pastors of Memphis have decided to hold meetings each in his own church without preaching assistance from other ministers, and with the hope of enlisting the membership generally in evangelistic work.

In Brookhaven church, April 2, Pastor R. H. Purser and Elders R. J. Boone, J. P. Hemby and W. B. Holcomb set apart C. J. McKee and H. R. Holcomb unto the ministry of the Gospel. J. P. Hemby preached the sermon of ordination.

We acknowledge an invitation to be present at the 35th Anniversary of the Theological Society of Mississippi College.

The Mississippi State Teacher's Association will meet in Jackson May 4-6. Over a thousand are expected to be present.

Rev. T. L. Holcomb has accepted the care of the Antioch church, near Vicksburg, for one-half time, until the Seminary opens.

Dr. I. J. Van Ness, Editorial Secretary of our Sunday school Board, will be one of the speakers at the next International Sunday School Convention.

Not a few Mississippi Baptists were educated in Marion University, Murfreesboro, Tenn. under Eaton, Jarman and Pendleton. It will please them to know it is planned to establish a Baptist Female College on the University property.

1905.

Rev. Martin Ball of Winona will assist pastor Sproles of First Baptist church, Vicksburg, in a series of meetings to begin on the 16 inst.

On his way to California from The Bible Conference in Atlanta, in which he spoke twice each day for eight days on "The Surrendered Life", Rev. F. B. Meyer of London, England, stopped over in New Orleans and addressed the people of that city on his favorite topic.

Rev. J. L. Low has been kindly received at Water Valley, and had fine services on the First Lord's day of his pastorate. This was the town of his early life. May the kind Father give him much joy and great usefulness among the people.

Jesus said to his disciples, like salt you keep man-kind from going to the rot; but if you act the fool, (that is the meaning of the word), and lose your influence by sinking into the wicked principles and practices of the world, you cannot regain it; saltless salt cannot be salted.

The gift of the Holy Spirit at the first Pentecost was a symbol of power to praise as well as to preach and pray. Nothing so effectively quenches this holy fire which moves to worship in song as the performances of an immoral hired soloist, or an ungodly choir of giggling boy and girls.

The Holy Spirit inspires and sustains the grace of worship in giving. The many forms of traffic, some of them dishonest, and the varied games, many of them ridiculous and some of them pure gambling, to which Christian people resort to raise money from others for religious purposes, must grieve this Devine Person and quench the fire which moves to Christain benefice.

Reflect a moment. The little church at Belzoni was assisted by our Convention Board until 1901. On the 19 of March last, under the leadership of pastor Maun it gave \$107.50 for Foreign Missions, 14 times as much as it gave last year. Brethren, help us liberally to establish and maintain churches in these towns which are springing up in every part of our State.

Dr. Sampson of the Seminary will give lectures before the Baylor Bible Sunday school from June 8 to 15, attend the Lesson committee of the International Sunday school Convention in Toronto, Canada from the 21 to 27, be with the Moody Bible Institute in Chicago the first three weeks in July, lecture the last week of that month at Monteagle, and conclude his

THE BAPTIST.

summer "rest" with a ten day's charge of the Bible Conference at the Owensboro, Ky. Chautauqua.

Westonia.

I am holding a meeting with one of my little mission churches—Westonia. Four accessions up to this writing—two for baptism. Have raised in good subscription \$400.00 to build a Baptist church house in Logtown. If you wish news items from this mission field publish them promptly—if you don't want them give me the wink.

T. D. BUSH, Missionary.

Wiggins.

On March 26 we closed one of the best meetings ever held in our church. Luther Holcomb did the preaching, to the satisfaction of all who heard him. Twenty-two were added to our fellowship, sixteen of whom were for baptism. On yesterday, April 9th, we made our offering for missions, cash and subscriptions \$176.44; hope to make it \$200. At 3:30 p. m. we met at the water, and fifteen young converts were buried with Christ. The Lord is with us guiding in our work.

W. B. HOLCOMB.

THE MINISTERS' CONFERENCE, HATTIESBURG.

Let every pastor come to the April meeting, beginning on Monday after the 3rd Sunday and continuing two days, the 17th and 18th. A good programme has been arranged. Homes will be provided free. Brethren, pray for a good meeting, and don't fail to come.

W. K. RED, Hattiesburg.

Oxford Association.

A fifth Sunday meeting will begin Friday before the fifth Sunday in this month at Big Springs Church, five miles west of Water Valley. A good program has been arranged. Conveyance at Water Valley Friday morning.

There was one conversion in First and one baptism in Calvary church, Vicksburg, Lord's day night, March 26.

FREE TUITION TO ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.

We call the attention of our readers this

week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share to the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

LOWREY & BERRY.

Blue Mountain, Miss., April 10, 1905.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
[Direct all communications to this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program.

April, 1905.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc., are left with the Society.

Subject: Papal Missions.

"He is a freeman whom makes free,
And all are slaves besides."

1. Scriptures: Rev. 19:5. 1 Tim. 2:5, Psal. 72:8-19.

2. Seed Thought: Tens of thousands have recently turned to Christ in the great revival which has swept over Wales. What might be the result upon our mission fields if Southern Baptists with unity of purpose through prayer would lay hold upon God's mighty power?

3. Prayer: That the Holy Spirit may take possession of our hearts and that those in papal darkness may be brought into the light.

4. Leaflet: "Roman Catholicism—What is it?" by W. E. Entzinger.

5. Report of News Gatherers: Appointed previous to the meeting to select items Foreign Mission Journal and other sources upon mission work in papal fields.

6. Memory Study: Names of Missionaries in Italy, Mexico, Brazil and Argentina.

7. Prayer: Mentioning by name our substitutes.

8. Business: Collection, etc.

9. Leaflet: "Her House in Order," by F. Annette Bowers.

10. Closing Thought: "He died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again."

11. Silent prayer of consecration.

A Bird's Eye View of Argentina.

Argentina the last field occupied by the Foreign Mission Board S. B. C. comprises most of the southern portion of South America. Its capital is Buenos Ayres (Beautiful Air) the greatest city of South America. There are more railroads in Argentina than in Brazil, though that country is so much larger. As in other South American countries, the religion is Roman Catholic, but any religion is tolerated here and in many cases the people have become either indifferent to religion or infidels. The prospects for the future, of

Argentina are very bright. It is said 20,000 English speaking people are now settled there, and immigrants are constantly pouring in. On September 23, 1903 Rev. S. M. Sowell of Virginia, sailed from New York to open up S. B. C. work. Other missionaries have since gone. Let us labor and pray that South America as well as North America may be won for Christ.

GLIMPSES OF MEXICO.

A whole week might profitably be spent in seeing Mexico because of its historical interest, leaving out of consideration its many modern improvements. In one or two days, you could do little more than make a hasty visit to the great cathedral (the third largest building in the world), the church of Guadalupe, the museums, Chapultepec with its mammoth trees, and the zoological gardens containing strange animals gathered from both hemispheres, and finally the Baptist mission with its church, residence, printing office and school.

Though Mexico is a droughty country, in any of the cities you may find bath houses and in many, the hot water supply comes from boiling springs similar to those at Hot Springs, Arkansas.

There is a custom, common though not universal, in Mexico of burying the dead in vaults above the ground; and the atmosphere is so dry that under favorable conditions, bodies are mummified to perfection. In caves in the Laguna District of Coahuila Indian mummies have been discovered of late years, and hundreds are to be found in the catacombs of the city of Guanajuato. The relatives or friends of the deceased failing to pay the accruing rentals of the pigeon holes or vaults, the authorities to make room for new bodies, removed the mummies and stood them up right by the wall, where they remain standing for years, as so many wide-awake sentinels keeping watch over the great army of their comrades who lie sleeping within the same enclosure.

The popularity of the Steel Alloy Bell is not confined to this country alone but to many Foreign Countries. Just recently the manufacturers of this reliable Bell received a letter from a Minister in China regarding a 36-inch Steel Alloy Bell, weighing 950 pounds complete which they sent him. He says the Bell is giving good service, the tone is pleasant and thanks the firm for the faith they had in him and the courteous treatment extended to him. This expression of satisfaction is similar to the testimony of thousands who are using Steel Alloy Bells. The Steel Alloy Bell is manufactured by the Old Established concern, the C. S. Bell Company of Hillsboro, Ohio, and intending Bell purchasers may rest assured of running no risk placing their Bell orders with these people. They offer liberal terms and cover their Bells with a binding Five Year Guarantee. They also have a practical plan of helping a church or school to secure a

sweet toned Bell and one of good quality at a reasonable price.

To make a paying mine three important things are required: Technical knowledge, business management, and capital. Any one invited to write to Bradstreet's Commercial Agency of Nashville, Tenn., (who have made a report on this Company in answer to many inquiries) they will receive a prompt reply to his letter. This paper has a copy of the prospectus of the Company and it is a neat one. If any person or persons contemplate the purchase of as many as 5,000 shares \$1,250. Mr. Crawford might visit your city with maps, reports of mining engineers and information that will enable you to make a thorough investigation and you can then decide whether to invest or not.

The Trustees of the Peabody Education Fund recently decided to locate the Peabody College for teachers at Nashville permanently and gave it one million dollars on condition that \$550,000 more be raised from other sources within the year. Of this \$250,000 has been voted by Nashville and Davidson County, and the Legislature of Tennessee, now in session, has taken favorable preliminary action on a bill appropriating \$250,000 more, leaving only \$10,000 to secure, a considerable part of which is already in sight.

In addition to these amounts \$250,000 has been promised by a gentleman in New York if it is met by an equal amount from other sources.

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She was born in Greensborough, Ga., in Jan 1828. She leaves two Sisters to mourn her loss.

She survived her husband one month. Your sister in Christ,

ANNA P. CUNDIFF.

Logan.

Bro. P. S. Logan died March 10th after only a few days sickness.

Bro. Logan lacked only three days being 64 years and six months old. He leaves a wife and 7 children, 6 sons and one daughter, and many other relations and friends. Bro. Logan was a member of Liverpool church and had been a useful and faithful soldier of the cross for about 30 years.

We pray God to bless the mother and children.

B. A. McCULLOCH.

Mulkey.

On Thursday afternoon as the Sun was sinking behind the western hills, Oscar Mulkey, was accidentally killed while unloading a large log wagon. He stooped down by the wing to unloose the log chain, and as he did so it broke and one great pine log fell on him killing him instantly.

He was in his 23rd year, and looked upon by all as a good boy, yet not a Christian.

He was a son of Mr and Mrs. A. C. Mulkey, who live near this city. He leaves three sisters and three brothers, and his parents, beside a host of friends who mourn his departure.

My God bless them is my prayer.

W. E. FERGUSON,

Roxie, Miss.

Obituary.

Mrs. C. W. Tandy, nee Miss Ada Coleman, died here March 20, 1905. She was raised here but has lived for years in other States, chiefly in San Antonio, Texas, and Charlottesville, Va., the last named being her home at the time of her death. She had been a consistent member of the Baptist church for years being member of the first church, Charlottesville, Va., at time of her death. She came here to nurse her brother during sickness and took grippe, which caused her death.

May God comfort the distressed husband and sustain the bereaved children.

Fraternally,

R. L. BUNNARD,

Como, Miss.

Mary Fulgham.

On Dec. 25, 1904 at 12 o'clock a. m., the dark winged Angel of death visited the home of Mr. and Mrs. E. J. Fulgham and claimed little Mary for his own. She was born July 4th 1892, died Dec. 25, 1904, being 12 years 5 months and 21 days old. On the day of the 5th week she was taken sick, God thought it best

In Loving Memory.

"Blessed are those servants, whom the Lord when he cometh, shall find watching." After a few days of most intense suffering on the morning of March 26th 1905, our beloved sister, Mrs. Jessie Bozeman Kincanon quietly and peacefully passed from earth. Noiselessly and gently the Death Angel bore her spirit away. The gates of heaven seemed ajar and sad hearts caught the note of the glad welcome that awaited her in the land of the redeemed. She became a Christian when quite young, and has walked hand in hand with the Savior until he called her home. Her immediate family consists of her husband, Rev. C. T. Kincanon, our beloved pastor, and four precious little children, Elenor, Bozeman, Charles and Jessie; upon whom, by her loving and tender ministrations she has left an impress that will stand the test, both through time and eternity. She also leaves a devoted sister, a step mother and three brothers, who together with her other loved ones, deeply mourn their loss in her death. None but God and the stricken ones can fathom the depths of such sorrow. The example of our esteemed sister was worthy of imitation; she possessed the fruits of the spirit; was quiet and peacefully laid her little body at rest in the Utica Cemetery and when the fond and loving ones were casting their last look on this dear one so lovelily shrouded and how happy she looked in her "Snow white casket". Poor little Edwin would say Papa I want Sister to come back home so bad". But sister has gone where sorrow ne'er comes and parting is no more. She leaves a loving mother, father, 5 sisters and 5 brothers with a host of relations and friends to mourn her loss. Our loss, is Heaven's eternal gain. What a sweet consolation to think she is at rest. Her dear mother said "she felt assured that her darling was sleeping in "Jesus' precious Arms". May the Lord comfort these sorrowing ones in this sad hour. She is not dead but sleepeth in the arms of Jesus, to await our coming in the resurrection morn.

Cousin,

"DESSIE WEBB"

Utica, Miss. Feb 27, 1905.

Rice.

Mr. Watford Rice was born near Windsor, Bertie County, N. C. March 28th, 1827, and died at Flora, Madison County March 11, 1905, thus making him nearly 78 years old. He came to Miss. in 1856, leaving a large number of relatives in his native State. He united with the Baptist church early in life, and remained a consistent member until his death. He was twice married. His last wife, three sons and a daughter still survive him and mourn the great loss that has befallen him. He was a devoted husband, a loving father, a true and devout Christian. His life was a noble example of a true follower of Christ. He not only professed, but he talked and lived his religion. As his life was quiet, so was his death. He softly fell asleep in the arms of Jesus in whom he had trusted so long. He stole gently away from his loved ones as the stars vanish before the morning sun leaving only the sweet, sacred memory to us of what he had done.

FOURTH.—That a copy of these resolutions be sent to the family, and to the Baptist for publication.

"MEMBERS OF THE SOCIETY
Lexington, Miss.

April 5, 1905.

Mrs. Mary Ingram.

On Feb. 25 Sister Mary Ingram entered into the rest prepared for the children of God. She was about sixty five years old and had been a devout Christian for many years, having been a member of Pearl Valley Baptist Church, Neshoba Co., until a few months before her death, when she united with the Baptist Church at Ora.

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for the cause of religion, education and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and enabling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

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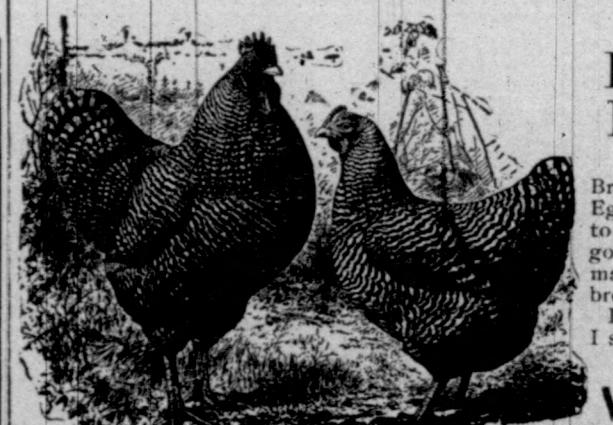
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would save time, living expenses, etc.,
or complete at home and get diploma.D. P. B. C. Co. has \$300,000.00 capital,
17 bankers on Board of Directors,
and TWENTY Colleges in THIRTEENstates to back every claim it makes. Es-
tablished SIXTEEN years. Clip and
send this notice to-day.

Great Surprise of Edgar Rogers.

Edgar Rogers and James Ellis were at College together some years ago in Mississippi College. Mr. Rogers lives in the northern part of the State, and Mr. Ellis lives in the extreme southern section. A few days ago they met in Jackson at the Union depot. The two gentlemen had not seen each other since they had left college, though they had roamed together during their entire four years college course, and had ever since maintained an ardent and sincere friendship. They were as much delighted as surprised to meet as they did, and simultaneously exclaimed, "What are you doing here, where have you been and where are you going?"

After a hearty hand-shake, and earnest inquiries as to the general welfare of their respective families, Mr. Ellis said, "Well, Ed, I have just returned from Clinton." "From Clinton?" "Pray, what spirit has possessed you to take you to Clinton? Did you just kinder feel sorry for the dear old *alma mater* and thought you would bestow upon her another blessing by paying her a filial visit?" "No," replied Mr. Ellis; "I was over there prospecting. Though had I had no other purpose in view than once more to visit the old college, I would feel more than amply repaid for my time and expenses, for surely there is a spirit of life and progress in the institution now that was not even dreamed of when we were there. But you know this is but natural. Everything must catch step if it would keep in line with the march of prosperity that our State is now experiencing. In addition to visiting Mississippi College, I went down to Hillman College, the Central Female Institute of our day. This institution is proving herself a worthy companion of Mississippi College, you could see on Prof. Johnson's face the very flush of pride in the success which his institution is now experiencing. But I am distressing, what I started to say is, I have decided to move there. You know these twenty years I have worked hard and my labors have been rewarded with the accumulation of a nice little competency, and it is my desire now above all else to have my family live in a nice clean community which will offer social and educational advantages

along with all the up-to date conveniences of life.

"Well, you do not think that Clinton will fulfill your expectation, do you?" replied Mr. Rogers. "When we were there, it seemed to me that was the last place on earth a man would select for a permanent residence. The streets were poorly kept. The sidewalks hardly safe to venture on. As to street lights, that was unheard of. For the greater part of the year, water had to be hauled from the big spring known as Robinson's Spring. There was but one mail train a day, to say nothing of the lack of telephone and telegraphic communication. The homes looked dusty and in bad state of repairs generally. No, Jim, I don't think I would care to live in Clinton, however much I love my *alma mater*.

"You have not kept up with the recent movement of things over there," replied Mr. Ellis. "New life seems to permeate every phase of business. In fact a different character of men is doing the business of the town. There is a unity of purpose prevailing in the minds of all classes. This is evidenced by the fact that recently a strong Business Men's League has been formed. Through the courtesy of the President, Dr. Provine, I had the privilege of attending one of the meetings, and it is mine, to say that I have never seen a better spirit nor more earnestness and enthusiasm displayed anywhere. As to the general appearance of the town you would not know it. The streets are well kept and clean. The walks paved with brick. The homes are in a nice state of repairs, and lighted with electricity, and furnished with inexhaustible supply of the best water in all the country. The water and light plant is a recent experiment and every one is delighted, and they have a right to be a little proud, for you know this gives a kind of city air. The Hillman Hotel has been purchased by a stock company and has been renovated from cellar to garrett, and under the splendid management of our old friend Decelle, it will always be crowded, for you know commercial travelers always manage to find out where to get good treatment. Besides the splendid railroad facilities together with the newly enlarged postoffice recently raised to a third class office will conduce to its patronage. But the one thing that struck me especially

was the bank recently organized. I suppose it has been sixty years since there was an enterprise of this kind in Clinton. It is beautifully domiciled in the store in the hotel. Mr. P. S. Stovall, the President, told me that it is doing a splendid business, and though it has been operating just one month, the stock is worth \$1.25 already."

"You spoke of moving to Clinton," said Mr. Rogers. "How does property rate there?"

"Property is selling at a good price already and going up every day. You know it is almost a certainty that the inter-urban-electric car line will soon be built between Jackson and Vicksburg. When that is brought to pass, Clinton's fortune will be guaranteed, for thus put in touch with the outside world, equipped with two of the best schools in the State, and supplied with all the modern conveniences of life it offers the most desirable community in all the State in which to live."

"Well," replied Mr. Rogers, "I did not know all this. I am here in Jackson for the purpose of buying property, but I decide definitely on locating here, I shall go over to Clinton and investigate for myself."

"I am glad to hear you say that," replied Mr. Ellis. "If you do, I am sure I'll have you as my neighbor, a thing I have always so much desired."

Charter of Incorporation of Clinton Lumber and Manufacturing Company.

1st. The following persons desire to form a corporation to wit: C. T. Charles, W. A. Ranney, P. S. Stovall, J. W. Provine and M. Latimer to be known as the Clinton Lumber & Manufacturing Company to exist and have succession for fifty years, and to be domiciled at Clinton, Hinds County Mississippi unless some other domicile in said county is hereafter determined upon by said corporation.

2nd. Said Corporation is created for the purpose of conducting a general lumber, mercantile and manufacturing business; buying and selling lumber, goods, wares and merchandise; operating a general brick manufacturing; and generally doing whatever is necessary, convenient or incident to a mercantile and manufacturing business; and shall have all the powers necessary for the carrying out the purposes for which it is created, and especially all the powers vested in corporation charter under

chapter 25 of the annotated code.

3rd. The business of the Corporation shall be conducted by a Board of Directors, or through officers selected for it, or such other way as the stockholders may determine.

4th. The capital stock of the corporation shall be \$10,000 divided into shares of \$100.00 each, and the Corporation can begin business when \$2,500.00 of the capital stock has been paid in.

5th. The first meeting of the incorporators can be held at any time after the approval of this charter, notice of the time and place being had by each of the incorporators.

ON THE MARKET.

The remainder of my Real Estate in Clinton.

Altogether the most desirable property on the market.

The place goes in acreage blocks, or in large building lots, most of which fronts a new wide avenue, on line of the proposed Electric Railway. Location, one quarter to one half mile east of COLLEGE CHAPEL.

Prices: very fair, and terms accommodating. Correspondence and inspection invited, without delay.

S. M. ELLIS,
Clinton, Miss.

For SALE or RENT.

Large House or Lot in eastern part of town.

Lots on principle street between depot and central part of town. Or will build houses for rent to suit good tenants on these lots.

DR. E. B. POOLE,
Clinton, Miss.

FOR SALE.

88 acres of fine land, 10 acres woodland, abundance perpetual spring branch, large meadows, a three room house; located within 200 yards of corporation line.

J. W. PROVINE,
Clinton, Miss.

Clinton's New BARBER SHOP and Bath Rooms.

J. R. Fortenberry, proprietor. New, Clean, and Kept Clean. HOT & COLD BATHS.

Bank of Clinton.

OFFICERS.

P. S. STOVALL, President. W. T. LOWREY, 1st Vice President. Z. D. DAVIS, 2nd Vice-President. E. F. ANDERSON, Cashier.

CAPITAL, \$15,000

DIRECTORS.

P. S. STOVALL, W. T. LOWREY, Z. D. DAVIS, J. W. PROVINE, A. M. GILL, J. C. NEAL, M. LATIMER.

The Bank opened March 9, 1905, and comes before the public asking for a fair share of the banking business of the country generally, and particularly of Clinton and the near country around.

WE WILL TREAT YOU RIGHT.